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"TIME" IN JEWISH HISTORY

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Orthodox Jews, Seventh Day Baptists and Seventh-Day Adventists raise definite objections to calendar reform—not to a world calendar as a whole, but to the loss of the seven-day sequence of weeks. The author examines these objections in this series of what he picturesquely calls "Footnotes on *Time* Among Forgotten Jewries."

IT MIGHT prove interesting to attempt a survey of differing calendric customs for "marking time" within one world community in order to understand fully that *days* and their *ways* can survive as variant cultural lags with different cultural values in different times and places in the same world religion.

It would be resultful, then, to trace some "days" in the calendar of Israel and to observe what they were and are in and near Palestine, Babylon, Egypt—major arenas in the life-pattern of Israel. Let us begin our "footnotes" with "New Moon" and "Sabbath," among Israel's oldest historical and religious events.

As far back as the time of David, we observe a new moon celebration implemented with sacrifice enacted by his clan. The new moon was never mentioned among earlier older Hebrew codes, for the fourteenth or nineteenth day of the month was designated as a Sabbath, with the first day as the new moon and the fourteenth day as the full moon. That Babylonian names are basic for the Hebrew calendar, and more specifically, that the fifteenth day of every month was known as Shapatu, was a discovery made by Dr. Pincus.

The seventh day, as Sabbath, must have come from very early sources. The number seven was sacred and the Sabbath was full of restrictions, both among the Hebrews and the Babylonians. The Babylonians, however, have similar restrictions for the fourteenth, twenty-first and twenty-eighth days as well as the seventh. Such a day prohibited a ruler from tasting roast flesh, wearing a robe or clean apparel, from mounting a chariot or announcing a decision. A soothsayer could not express an oracle nor could a physician do any healing—a practice considerably modified with humanitarian intent by the Hebrews, for, in Hebraic law, any great law could be set aside for the preservation of human life.

Such data as a background suggest that the Sabbath evolved from an *irregular* and four-fold monthly experience to a *regular* weekly event. That it became a "day of reckoning" for the whole Babylonian culture-zone (including the early Hebrew culture), which embraced the Fertile Crescent from the Mediterranean to the Persian Gulf, is evidenced by

available references to major and minor peoples other than the early Hebrews, major ones such as Assyrians, and minor as Samaritans.

The Samaritans were really on the "rim of the wilderness," for they had little of direct relationship with Israel though much cultural *osmosis* occurred. They were completely lost to the area from which the Assyrians had uprooted them. The Samaritans have been dually influenced by early Assyrian-Babylonian exposures, as well as by later Hebrew patterns. Samaria, in a way, forms a barometer of calendric change, especially in the first centuries of its life, because new festivals invaded its partially familiar calendar. Especially since its emergence in 722 B.C.E.,* until 520 C.E., when it reached its zenith in population, power and influence, Samaria religiously and culturally, if not politically, maintained a separate and semi-independent life which extended to its colonies in various parts of the Near East, North Africa and Europe. (In a letter, Obadiah Yareh Da Bertinoro, a distinguished Italian rabbi, observes that no less than fifty Samaritan families resided in Cairo, Egypt, as late as 1490, when he sojourned through Egypt and Palestine, it was his opinion that 500 Samaritan families were extant in the world in his day. A scant 100 families remained in 1930.) Often the Samaritan group enacted measures deliberately to confuse erstwhile co-religionists who disowned them about the time of Ezra and Nehemiah, 450-40 B.C.E. (?), even as the erstwhile co-religionists shunted them out of the Jewish heritage by the deliberate adoption of the Assyrian block letters for the Hebrew alphabet and the incorporation of Babylonian names for the months instead of the Aramaic words used by both.

Citations as far back as 163 C.E. state that Samaritans set up false signals to confuse Jewish neighbors in their celebration of the New Year rites. Because of this, Rabbi Judah (163-93 C.E.) abolished fire signals and substituted messengers, free from Samaritan interference. It is unlikely that the Samaritans adopted Babylonian names for the months, especially when their opponents did so in order to emphasize the cleavage. Thus the Samaritans retained the older method of numbers for months, a method indigenous to their new homes and current among the Israelite peasants who remained and whom later they absorbed.

Another instance of Samaritan development of their own calendric practices, as a result of strained relations with the Jewish community in Judea, is the feast of in-gathering—the Feast of the Booths. The solemn cutting and sacrifice of a first sheaf of the new crop was a meaningful rite connected with the "day after the Sabbath," which was identified with and which followed the last of the so-called Mazzot Festival Days, according to Morgenstern in his *Supplementary Studies in the Calendars of Ancient Israel*.

Samaritans observed what we know as a later Sadducean custom and adhered to the older practice of reckoning a 50-day period from "the day after the Sabbath of the Mazzot Festival until the Sabbath Festival." A specific record is found II Chronicles 30: 1, 10, indicative of differing attitudes on the part of Samaritans and Galileans toward the central religious authority of the Temple in Jerusalem. This initial rift was deepened with time and with later apologetics and polemics in Judaism

* B.C.E. means Before Common Era. C.E. means Common Era.

and Christianity. A common attitude toward the central sanctuary, however, according to some scholars, can be traced to about 300 B.C.E.

Other divergences by Samaritans from the changed and standardized calendar fixed by Judeans are: celebration of the Sabbath from midday Friday until midday Saturday, adhesion to the ancient rather than revised reckoning of the Passover; celebration of a festival now lost and almost forgotten, the "day after the Sabbath"; complete refusal of identifying the New Year Day with First of Tishri (September-October), as well as hesitation of utilizing Babylonian nomenclature for months. Perhaps the Samaritan refusal of the second Passover recorded in II Chronicles 30: 10 is due to their objection of redating the Passover, for fear of rechanging their sacred fast (according to J. Jeremias' *Die Passahfeier der Samaritaner*). Samaritans and Sadducees, in earlier centuries, and Karaites and Falashas, in later centuries, retained earlier festivals, dates and usages for the most part, whereas Rabbinic Judaism used renamed months and emended early usages so as to become preservative forces for Israel.

Another indication for early divergence exists in references to Shiloh, a city compared to Samaria. According to Judeans, both these cities, Shiloh and Samaria, were notorious for intemperance, inasmuch as Israel, directly north of Judea, was a vine-cultivating area easily given to excess, even as was Samaria, successor to Israel's soil and "spirits." Thus feasts of vintage meant more in the north of Palestine even with the Samaritans who occupied that area after 722 B.C.E. than with the Judeans of Southern Palestine. No doubt Babylonian influence was felt for centuries in certain festivals and rites of fertility but not in names of the months. (When Nazarite orders arose even in the Samaritan milieu to protest Northern festival excesses, they emerged from the none-too-fertile hill country to Judea to emphasize the semi-pastoral simplicity known to early Israel.)

Here is an excellent transposition of cultural lags in the Hebrew calendar. The Judeans, before the Babylonian Exile (586-520 B.C.E.) followed a simple, semi-rigid calendation, unpalatable to Northerners. About this time, however, and because of the presence of Samaritans and an assumed need for self-immolation, the Judeans—now Jews—after their Exile in and exposure to commercial Babylon, greatly shifted the calendar. They renamed months, revised some contents from their original simplicity by way of Babylonian loans, whereas the Northerners—now the Samaritans—became the defenders of the older but simpler version of the calendar, free from Babylonian names, but now unpalatable to Judeans!

Celebration of the Jubilee is another instance of how a late group, the Samaritans, follow the earlier version, while the earlier group, the Judeans, evolve a better but later version. Samaritans calculated the seventh year of release differently from the Jews. According to the Talmud, the seventh year of release is dated from the conquest of the land and from tribal distribution, which it claims took fourteen years. This occurred in the year of the Creation 2489, an experience followed by 850 years or 17 Jubilees between that event and the destruction of the First Temple in 586 B.C.E. The last Jubilee occurred on the tenth day of Tishri in the fourteenth year after the destruction of Jerusalem.

Samaritans, however, insist, in their *Book of Joshua*, that the first Jubilee was simultaneous with the crossing of the Jordan and they cite 2794 instead of 2489 as the first Sabbatical cycle. It may be that this is the earlier as well as the simpler reckoning, for the Talmudic calculation may be centuries later than the citation in the Samaritan *Book of Joshua*. Evidently later than the Samaritan Bible is the Talmudic ruling for finding the year of release: "Add one year and divide by seven the number of years since the Destruction of the Second Temple, or add two for every century and divide the total sum by seven."

A parallel conflict with its impress on calendation is evidenced in the order of the services and in the Bible cycle of readings. The Samaritan cycle is more imperfect than that of the Jews. In their *Taulidah* (Chronicles), they ascribe computations to one Eleazer, later expanded by a high-priest at Damascus, Jacob ben Ishmael (d. 1346?), and so relayed to 1856, when their high-priest Solomon died. This "Chron-

icle" (an apology for Samaritan interpretation) begins its account with the traditional calculation of festivals and jubilees on the assumption that such chronology was direct from Adam to Pincus and through him to the Samaritan priesthood. This Chronicle is not a mere date-line for the calendar; it is the "life-line" for the priestly dynasty. But upon examination, its chronology is disturbing and dates misleading.

Early Samaritan records are simpler and their cycles have more order than chaos, especially for the first month and for the seven Sabbaths following Passover (March-April), on to the Feast of the Harvest (September-October). Divisions for the seventh month (September-October), including all the festivals through the Harvest Feast, are likewise organic in early Samaritan records, as are contents on circumcision, marriage and burial. All these records were compiled into the *Deftar*, which was the first and foremost liturgy in Samaritan life. It is a composition by various authors of different times and, unlike *Al-Taulidah*, it is a "liturgy," a basis for major events, as birth and death in the life of the individual or crops and solstices in the life of the community.

From both the "liturgy" and the "chronicle" it is evident that the Samaritans were not bereft of all their ancient pre-Palestine practices before their abduction by Assyria, even as they were not wholly "introduced" to Israel's religion though they did retain zealously Israel's earlier and comparatively simpler calendric content.

Another instance of a whole movement, this time *within* Jewry and not *near* it, which was slightly influenced by Samaritan procedure and nearly disrupted the Jewish calendar by a change in observance of days rather than days themselves, was Karaism.

From the Eighth through later centuries, Karaism as a Jewish movement insisted on the "*strict construction of the Constitution*," so to speak (the *Torah* or *Law*), rather than the "*loose interpretation*" thereof (the *Talmud*). Karaites professed to follow the Bible literally to the complete neglect of rabbinic injunction. Actually, they incorporated much of Rabbinic Judaism, either directly or in change, but they also borrowed profusely from "out-groups" of pre-Medieval Jewry, such as the declining Samaritans and the rising Saracens. After the death of their founder, Annan, in 780 C.E., his views, although impractical for daily life, were followed with but slight concessions to daily demands. After the Tenth Century, however, Karaism spent itself because of a too rigid adherence to the *discipline* rather than the *spirit* of the Torah or Law.

Calendrically speaking, the Karaite observance of the Sabbath and feast days is of special interest. They considered such days *Memorial Days* during the existence of the Temple but no longer binding at all, since the loss of the shrine in 70 C.E. Fortunately for the Jewish calendar and Jewry, Karaism was "lost" before the days were, which it discounted. (Among its more palatable beliefs, however, was its insistence that "resurrection of all dead" was allegorical, not actual, that the Temple was a part of the past rather than the future in the life of Israel.)

Sabbath observance was a most sombre as well as solemn experience among Karaites. They allowed no light nor fire; they permitted no departure from the home; they prohibited even light burdens on the Sabbath. Sabbath practices strangely paralleled other "Jewries," as the Falashas of Ethiopia and the Bene Abbes of Libya. (A most interesting

X calendric practice among Karaites was the act of circumcision, performed at the close of the Sabbath, so that healing might begin on Sunday.) They were equally rigid in their prohibition for food preparation on holy days and their insistence that *mazzoth*, the bread of affliction, be made of *barley*; that the first of Tishri be a day of self-castigation rather than of trumpet-blowing and self-declaring; that the first of the year be the first of *Nisan* (March-April) *not* Tishri (September-October),—a practice “loaned” from the Samaritans (?); that Pentecost (in May-June) be celebrated on Sunday; that Chanukah (in December) be struck from the calendar; that Purim be a two-day *fast* instead of a one-day *feast* (preceded by a minor fast); that the *seventh* and the *tenth* instead of the ninth day of Ab (July-August) be fast days for loss of Jerusalem; and that the new moon be fixed by the earlier, simpler, but more confusing method of *observation* rather than *computation*. Annually, observes Bertinoro, the few families that lived in Cairo, in 1490, would send messengers to Jerusalem to observe the month of spring. Because of dependence on observation for intercalation, some Karaite communities would add a month while others would not!

Computation displaced observation as early as 165 C.E. in Babylonian Jewry when Samuel, an astronomer and scholar in Nahardia, rearranged the calendar. Feasts were not lifted but shifted from their former places in the calendar when he computed a cycle for 60 years. Mar-Samuel, in Babylon, also computed a solar reckoning of 365 days and six hours as the basis for the calendar. Rab-Adda, another Babylonian, determined the year as 365 days, five hours, 55 minutes, and 25 and 5/27 seconds. A later authority in the same area, Saadiah (892-942 C.E.), revised calendar rules by computation.

These are instances of how Babylonian rabbis in early centuries of the Common Era departed from older lunar-premised cycles, by way of solar reckonings, how they accepted early Babylonian equivalents for names of months, introduced by the Exile but established with later rabbinic fixation of the calendar; and also how Samaritans and similar “out-group” Jewries were left in their own orbs, rather unmoved by the vital changes experienced among Jewries of Babylon, Palestine, Egypt, etc., via the “Oral Law” interpretation of Rabbinic Judaism and calculated systematic calendation.

During all these processes of calendric construction, it is not strange to find that the pattern which influenced Babylonian Jewry during and after the Exile (586-520 B. C. E.), and again after the loss of Jerusalem (70 C. E.), percolated to all corners of the Babylonian-Persian zones of empire, thus reaching half-forgotten Jewries, distant, isolated, semi-primitive Yawists, who used Babylonian names for their months. One of these, a “lost world” in Israel, an island in the Nile, was the Jewish colony of Elephantine, which lost all ties with Jerusalem in its Egyptian life, but which used Babylonian names for months at the same time and perhaps even earlier than they were in vogue among the Jewries of Palestine and Babylon.

This Nile colony might have first utilized Egyptian names, for many recovered

papyri suggest but a limited infiltration of Babylonian influence through Egyptian or Jewish missionaries or soldiers, which displaced earlier Egyptian nomenclature. Certain papyri, dated 408 B. C. E., according to Morgenstern, indicate that Jews of Elephantine wrote to the Persian governor of Egypt (for Egypt was in the Persian Empire then), who no doubt was acquainted with the Babylonian as well as the Egyptian cycles and names, yet who probably cited Babylonian rather than Egyptian names for months. Such "months" could not have come to Egyptian Jews by way of Palestine, for the Jews of Elephantine used such Babylonian names for months *long before* their citation in the Biblical saga. This island colony, inhabited by Jewish mercenaries in the employ of the Pharaohs, was settled long before the rise of the Persian Empire—certainly before its invasion of Egypt. This Jewish colony flourished, probably as early as 640 B. C. E., under Egyptian and not Persian-Babylonian control. Here is an excellent illustration of how two calendars—at least as regards their names for months—Egyptian and Babylonian, vied with each other for adoption by an incoming group of hired Israelites. A special papyrus (numbered 30) contains the Babylonian and corresponding Egyptian names for all months but Tammuz and Marhehwan, which occur without corresponding Egyptian terms.

Even as the Elephantine colony could choose between two competing calendars, one predominatingly solar and the other decidedly lunar, so too is it probable that another element determined matters. It is just as likely that Jews already in Babylon since 586 B. C. E., had influenced Darius II (known as Nothus, 424-405 B. C. E.) possibly about 419, "in the seventeenth year of Darius," to extend his edict not only to allow the return of Jews to Palestine, but also to permit the practice of a standardized calendar for the sake of religious and cultural unity. This is a measure which would unify Jewry, an already loyal group throughout all Persian satrapies, by means of a cycle of time containing Babylonian-Persian names for months and regular Jewish festivals permanently affixed therein. This influence in time may have penetrated even beyond the physical zone of Persian power to the more distant out-posts of Jewry, as far as the forebears of the Falashas on the highlands of Ethiopia. These were in some respects a long-time settlement of early temporary colonies, as the Elephantine site on the Nile, and thus were responsible for much conversion of and comingling with native stocks. It is altogether probable that these invading mercenary soldier-settlers of Egypt were Israelites, transferred by the Pharaohs from sites such as the Elephantine isle to the headwaters of the Blue Nile and Lake Tzana (named in later centuries after the Constantine of Ethiopia who introduced Coptic Christianity about the third century). It is probable that these Judean soldiers in the employ of Pharaohs spread early Judaic influence, syncretized with primitive practice about them, as far inland as the Pharaohs held sway, even into Ethiopia. We know that Judaic practices were used even before the introduction of Coptism and it is possible that the numerous semi-Judaic festivals, now observed by Falashas, had their origin in this synthesis of early pre-exilic Israelitish patterns with primitive tribalisms of the immediate environs. Such patterns were crystallized *after* the adoption of Babylonian names for months and *before* the completion of the Bible canon. The Falashas use some Babylonian-named months, and also use the Pentateuch as their only blueprint for life. Again this is indicated in that they know no Hebrew and nothing of the Talmud.

The same synthesis which developed among the Samaritans emerged after a fashion among the Falashas and in comparatively parallel centuries. For the *Debtera*, the priestly order of Falashas, is strongly similar to the *Deftor* of the Samaritans. The Samaritans and the Falashas may not have influenced each other in the least, but both cultivated a common life-pattern amid the cracking of great empires, when Jewries elsewhere crystallized a "Mobile Center" in Law, Calendar, etc. This mobile center held them in unity but left such groups as Falashas and Samaritans as isolated "out-group" semi-Judaic communities rather than Jewries.

A word or two about the Falashas—Dark Jews of the Dark Continent—and their calendation. Falashas, in common with Ethiopians, speak the native tongue, and use their sacred speech, Gheez, for the *Orit*, their *Holy Writ*. They have no Hebrew books. They know nothing of Purim or Chanukah—very important events in the

Jewish calendar elsewhere. Their Sabbath is considered to be a female deity and it is an example of early Mosaism plus the primitivism of the Ethiopian highlands, for *Sanbat Kadmai*—Sabbath—is a rigorous observance. Sabbath is the kernel to the Falasha calendar and was a “reality” prior to heaven or earth. Sanbat is an angel over the sun and the rain—the two climatic powers of the region—who will lead them to Jerusalem under the guidance of a Messiah, a Falasha version of Elijah. They sanctify the new moon by fasting and utilize only four Babylonian names for months: Nisan, Ab, Lul and Teshran. Festivals are fixed in a lunar-and-solar calendar year which adds a month every four years, whereas the regular Jewish calendar carries seven intercalated months every 19 years. An effort toward syncretism is apparent, too, in the fast days which occur invariably on the tenth of each month (an advance notice of the Day of Atonement?), the twelfth day of the month in honor of Arch-angel Michael and the fifteenth day as a remnant from Passover to Pentecost, reminiscent of the “day after the Sabbath of the Mazzot Festival until the Sabbath Festival,” cited earlier in this article.

The yearly celebration of the Passover is an example of how their whole calendar goes astray, for on the eleventh, twelfth and thirteenth days of Nisan, Falashas irregularly but religiously eat only sparse *Shimbera-bread* and slaughter their Pascal Lamb at the sunset of the fourteenth day. Different communities venture their own calculation by observation for the Passover Festival! Thus, Falashas may celebrate the same festivals in different places weeks apart. On Tabernacles (September-October) they do not enter booths customary with Israel generally, but they do eat *matzohs* (unleavened bread), an experience unknown in other areas except for Passover (March-April), which is cited by Morgenstern as a Palestinian practice in early pre-Christian centuries. The festival of in-gathering—the last day of the ninth month—is a forgotten festival in the regular Jewish calendar, but is one quite alive among Falashas, for on such a day they ascend mountains to pray and fast and offer gifts to their own order of Nazirites.

Their calendar is measured by fast rather than feast days. Not only are the tenth, twelfth, and fifteenth days of each month fast days, but also the second and fifth days of each week. A special fast season of their calendar is the first-to-ninth day of Tammuz, in commemoration of the loss of the First Temple, but strangely enough they make no provision for the Second Temple which is an event that happened after the forming of their own pattern.

Other minor and major Jewries had calendric vicissitudes, just as different experiences affected them as a people. Little is known of the Chazars, a people of unknown origin who maintained an independent kingdom from about 620 to 1015 C.E. They lived in the Crimea before the rise of Russian monarchy and their leaders adopted Judaism much in the same manner and about the same time as Clovis' conversion to Christianity. Chazars, as Samaritans and Falashas, combined Judaic or rather Mosaic “laws” with native customs, even as the Indians in Latin America synthesized indigenous Indian belief with invading Catholic ritual. Although the Chazars maintained independence for five centuries, it is doubtful if Judaism, outside the royal family, really received more than lip service. The calendar and its festivals were probably accepted indiscriminately because of “royal command.”

“Jews with the queues” might be another name for the *Tio Kino Kiewan*, a small group of Jews who were—for they no longer are—Chinese in nationality and Jewish in religion. They may have emerged as a small group of Jewish traders whose missionary influence on their immediate

neighbors brought about a self-contained religious community. No exact date is known for their appearance in China, but some records suggest a time as early as the Third Century B.C.E. Brief references to them appear in Chinese literature and often they are mistaken for Mohammedans. Specific references to them are made in 1229 and 1254 C.E., in connection with taxes and army service in local insurrections. Their entire community existed at Kai Fung Foo, about a synagogue in which 70 families worshipped. A record dated 1489 reports that the earliest residents there had come from Western lands, that an earlier structure had been built in 1163 C.E., that the founder of the Ming Dynasty had awarded them land and honor in 1139, and that festivals were observed, some of which are partially Chinese in derivation. Their calendar suggests a Sino-Judaic synthesis, with Jewish content reflective of Babylonian Jewry, because Babylonian months and many Talmudic practices were known to them.

From the above references to Jewish communities, both large and small, in ancient days, and their relation to "days and ways" of the calendar, we find that many of them had common points of departure, and that such departures led to further change in calendation or to a deeper retention of earlier and simpler calendation. In either instance, calendric changes were often parallel with life-adjustments and such adjustments proved most fruitful calendrically when old festivals were retained but revitalized with new spirit in the format of new calendation.

Even as the Jewish calendar itself was a balance of various Jewish calendars of the past and is now a standard lunar-solar framework, so the common and uncommon festivals and calendric practices among existing "out-group" Jewries, as Samaritans and Falashas, remind us of what the Calendar of Israel might have been. They serve as a further reminder that it can be changed today, if necessary, even as it was done previously and that it might have continued with confusion although picturesquely had it not been faced with crisis and conquered by change.

Whenever Jewish communities have dwelt outside of Palestine they have been minorities and often have followed a religious calendar entirely different from their secular calendar which was similar to the people among whom they dwelt. This is exemplified as early as the Elephantine colony in Egypt and as late as the diminished Samaritans in their Arab environment.

If the World Calendar in no wise sacrifices the week as is charged by many co-religionists it may indeed be another great reform worthy of consideration. If it sanctifies the week additionally in that it can reintroduce an ancient Jewish practice—a *48 instead of 24 hour* "coverage" for major rest days and festivals, it may well be time to lengthen again the one-day and one-week festivals by one-day for each. Thus Passover would be celebrated by *all* for eight, not seven days, and New Year's, for two, not one

days. Orthodox Jewry celebrates eight and not seven days for Tabernacles and Passover, and two, not one, for New Year and Pentecost, in order that Jewry all over the world shall be able to celebrate these festivals simultaneously. This practice of a lengthened festival in general is proposed in part by The World Calendar in its Year-End Day and Leap-Year Day, so that on each of these instances there would be *two* days of leisure celebrated simultaneously by the world-at-large.

Speaking for ourselves only, some of us differ with *all* orthodoxies, when we accept the Bible as "Man's account of the Divine" rather than "the Divine's account of Man" and the calendar as man's instrument for measuring time instead of as a divinely ordained system of time. "God's time" is no longer an adequate charge to be made against calendar revision, for "God's time" has been tampered with for centuries—even as mistakenly labelled "God's ways" were disturbed by social welfare, birth control, and efforts for peace in the modern world. "God's ways" to one may be "God's ills" to another. It would be best not to cite one for contempt of court if he simply disagrees with the other litigant in the case under question. "God's time" has even been heard as a charge against the international date-line. The crossing of the international date-line and its change of an entire day is a practice which according to some originally interfered with "God's time," but what is it now but a scientific reality in the laboratory of life?

We find from perusal of the history of Judaism that rigid restrictions as advanced by Karaism lost influence, even in behalf of the Sabbath, and that the liberal interpretations gained strength. Rabbinic Judaism ever permitted infringement of any or all rituals or laws, affecting even the Day of Atonement, if it meant salvation of life.

If manifold revisions can be cited in the past, not for convenience but for necessity, it may well be within the spirit of the "liberal interpretation" of our "constitution" for Religion-and-Culture, Judaism, to think through anew the problem of double-day Sabbaths *every week* (to insure Saturday for the Jew and Sunday for the Christian), lengthened Jewish festivals *every season*, and an improved world calendation in the form of a Year-End Day every year and a Leap-Year Day quadrennially.

However, these two days, according to many, would disrupt the sequence of weeks and would prove disturbing to dissenting minorities who believe in the Divine Law and who fear that a shift in the Sabbath would violate *God's Sabbath*. To them it is more than a struggle over a day; it is *the Day* that is the centrality of their "way to God."

Many elements within Jewry itself, one of the three minorities mostly involved, have changed even their days of Services from Saturday to Sunday and have shortened festivals by a day. If a *universal* two-day Sabbath by way of the five-day-work week could be established within the framework of The World Calendar, mayhap many Sunday Services current in Liberal Judaism would revert back by preference to Friday evenings or Saturday mornings, thus saving the seventh day as the Sabbath for those who so prefer.

Thus far, Orthodox Jews, Seventh-Day Adventists and Seventh Day Baptists raise definite objections, not to a World Calendar as a whole, but to the loss of the seven day sequence of weeks. From what we know of the changes of the calendar, especially in the past, the alternations of even the Jewish festivals and the varied interpretations for the "lost" and "lifted" days, we realize that the Calendar, even as the Bible, is not in a special way inspired but in a special sense *inspiring*. As the Bible may be man's human blueprint for divine goals, so the Calendar may be man's chronicle of time to achieve such goals through the leisure of a double Sabbath Day, security in a five-day-work week, and spirituality in the Sabbath (Saturday, Sunday, or both). The interruption of the seven-day-week sequence, in our humble opinion, does not violate spirituality, if one accepts our definition of it as "man's assertion of his highest purpose," or the "enshrinement of one's highest aspirations" by means of "personal therapeutics"—comfort and solace for individuals—and "social dynamics"—challenge and change, even calendar change. The World Calendar makes available more rest on more days, proffers symmetry upon the current calendar, and encourages a "liberal construction" rather than a "strict construction" of our religious "Constitution."

OBITUARY NOTES

ANDREW W. MELLON, former Secretary of the U. S. Treasury, died on August 26. He had long been in favor of calendar reform, and had publicly advocated international action in its behalf.

ROBERT UNDERWOOD JOHNSON, Director of the Hall of Fame at New York University, and poet of long renown, died on October 14. His interest in calendar reform dated from the year 1934, when the matter was brought to his attention by Bishop Manning.

Other members of The World Calendar Association who have died during the past few months include: Senator Joseph T. Robinson of Little Rock, Ark.; Col. W. C. Babcock of Washington, D. C.; Rev. Dr. William S. Young of Los Angeles; Ogden L. Mills, former Secretary of the U. S. Treasury, New York City; Rev. Dr. Francis H. Sprague of Boston; Prof. Frederick S. Dunn of the University of Oregon, and U. S. Senator Nathan L. Bachman of Chattanooga, Tenn.; Judge E. E. Good, of the Nebraska Supreme Court; W. R. K. Taylor, member of the New York Stock Exchange; Charles S. Smith, salesman, Hopkinsville, Ky.; Miss A. Marie Boggs, Bureau of Commercial Economics; B. C. J. Loder, Judge of the Permanent Court of International Justice, The Hague; Frank B. Kellogg, former Secretary of State, St. Paul, Minn.; Newton D. Baker, former Secretary of War, Cleveland, Ohio.